JC 14.9.60 p2

FRIDAY, SEPT. 9, 1960
17th OF ELUL, 5720
SIDRAH: KI TAVO
Candle Lighting in Toronto
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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

NEW SERIES:
Profiles of Toronto Synagogues
(Page 4)

TORONTO, ONT., FRIDAY, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA — Price - 10c

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NASSER ENVOY IN WASHINGTON "WARNS" U.S. JEWS

Commentary

By M. J. Nurenberger

ENCORE: THE GLOBE & MAIL OBJECTIVITY.— WHO MURDERED MAJALI?

The Globe & Mail apparently applies two systems of logistics in its editorial comments: one, the natural, when the international situation in general is involved; the other, when Israel is the subject.

Last week the editorial writer of the Globe & Mail again produced a masterpiece of acrobatics. Commenting upon the Nasser-inspired or Nasser-directed murder of Jordan's Prime Minister, Hazza Majali, the Globe & Mail commentator began his expose, so to speak, with his right hand on his left ear.. He commenced with May 14, 1948, "when Israel was established as an independent nation" and dwelt at considerable length upon the Arab-Israeli problem.

* * * *

God knows Israel has not been involved in this inter-Arab feud. The editorial writer know it too. He also is aware of the fact that there is a permanent struggle for power amongst all Arab rulers. The only thing that could happen if Israel were "removed" from that area, would be a more concentrated, bloodier clash between Arab and Arab. The artificially nourished hatred towards Israel keeps the Arabs from launching that fratricidal war.

* * * *

The internal conflicts within the Arab world, as in all newly established, sub-civilized states, result from a lack of preparation for self-government and are also encouraged by foreign elements. It is lucky for us that there is no Israel problem in the Congo. Otherwise, the Globe & Mail editorialist would have begun his "history" of the Congo excesses with . . . the establishment of the Jewish State.

* * * *

Were The Globe & Mail objective in its attitude towards Israel and towards historical truth, it could have pointed out that the only state in the Middle East where such Albania-like political killings are impossible IS Israel. It is no secret that some parties in Israel are not partial towards the present government. However, no one would dream of a coup d'etat or civil war in that country. All political battles are waged within the Parliament, for the people there are ready for self-rule and independence. The flattery of Nasser and other Arab potentates or dictators is always influenced by the wind blowing from the Kremlin.

* * * *

Perhaps the time has come for teaching the new nations the equation towards self-government, the basis of which is: to live in peace with all neighbours.

* * * *

Majali was not murdered, as the Globe & Mail suggests, because of his "friendlier" attitude towards Israel. This theory is bunk. He was murdered because he was in Nasser's way, as is King Hussein, Kassim and some of the leaders of Lebanon who are still on the list, "Wanted by Cairo."

* * *

It took the world years to realize that Hitler's anti-Semitism was a means, not an end **per se.** This is the case in every country where a dictator singles out one group for hatred or attack. The objective is: more power and an enslavement of nations. So it is with Nasser. One can only hope that the world will not awaken too late, as it did in the case of Hitler.

Very Few Jews In Prisons

New York, (JCNS) — "There are very few Jewish people in prison in America," because of the Jewish home life with its tradition of parental authority and religious observance, said Rev. Luther K. Hannum, the Protestant Chaplin of Sing Sing. He was the guest speaker at a Methodist Church meeting here on Sunday.

Rev. Hannum condemned capital punishment "without exception" declaring that "on Christian ground the eye for an eye is from the old Testament and is not a Christian but a Judaic view."

Actually most leading American rabbis of all three major movements and their organisation oppose capital punishment.

Jewish Life In Hungary Found Good

NEW YORK, (CJN.) Two contrasting patterns of Jewish life—gloomy in Czechoslovakia and "pulsating" in Hungary—were described here by two American Orthodox rabbis.

The rabbis are David Golovensky of New Rochelle, president of the New York Board of Rabbis, the representative body of 750 Orthodox, Conservative and Reform Rabbis, and Israel Movshowitz of Jamaica, Queens, chairman of the board's Jewish Affairs Commission. Both rabbis, has just returned from a seven-week study of Jewish life in West Germany and the two Iron Curtain nations.

Czechoslovakia, they said, "once the citadel of creative Jewish culture * * * has become a land of Jewish cemeteries, memorials and museums." The Hitler regime, they said,, had reduced the Jewish population of 200,000 to approximately 18,000 today. They quoted one disheartened Jewish leader in Prague as saying it was "a losing battle against death."

3 Synagogues in Budapest

In sharp contrast, they reported a "surprising degree of authentic and pulsating Jewish life" in Hungary. In Budapest, they said, there are "three magnificent synagogues and number of small prayer chapels serving the estimated 80,000 Jews."

"In spite", they continued, "of the difficulties, psychological and climatic, created by a regime committed to anti-religion, Judaism can be preserved."

More Orientals In Israel Army

TEL AVIV, (JCNS.) — The number of oriental Jews in the Israeli Army, from the rank of Lieutenant to Lieutenant-Colonel, has quadrupled during the last six years. They now include officers originating from India, Turkey, Lybia, Egypt, Morocco, Syria, Iraq, Yemen Afghanistan and Tangier. In addition there were a large number of Sephardi officers in the military hierarchy, but no details could be known as the officers are registered as Israelis and not according to their origin. This was stated by Colonel Aharon Doron, the Israeli Army Chief Administration officer in an interview published on Friday by the military weekly "Bamahaneh."

According to Colonel Doron a test was carried out recently in one of the field units and proved that half of the N.C.O.'s were oriental Jews. Speaking about integration of new immigrants in the army, Colonel Doron said that an examination carried out lately in the Officer's School, showed that 28 per cent of the cadets were new immigrants. "This proved that the new-comers had good military potential", he said.

Toronto Lad In Jerusalem

David Zifkin, of 73 Roberto Drive, Toronto, the son of Mr. and Mrs. H. Zifkin, was given the most exciting Bar-Mitzvah gift which any young Jewish boy can hope for. Accompanied by his parents and 15 other close relatives and friends of the family, young David made the pilgrimage to Jerusalem where he was called to the Torah in the Rehavia Synagogue.

During his stay in Jerusalem David visited the Supreme Religious Centre as well as Mount Zion, the traditional site of King David's tomb. He was also received at a Kiddush in the home of the Chief Rabbi Yitzhak Nissim who gave the Bar-Mitzvah his blessings and good wishes.

One of the highlights of David's Bar-Mitzvah trip to Israel was the tree-planting ceremony when he planted a sapling in the Jewish National Fund Canada Forest where the Zifkin Family have a grove in their name. The other members of the family likewise participated in the ceremony.

"Nothing spiritually in my life has affected me so deeply

(Continued on Page Five)

DAVID ZIFKIN AT REHAVIA SHUL

Protest Closing Of N.Y. Schools On Holidays

NEW YORK, (JTA). The New York City Board of Education plan to close public schools on Rosh Hashanah, September 22 and 23, came under legal attack this week from the Freethinkers of America. Joseph Lewis, president of the group and Alfred L. Klein, father of two Staten Island children, filed papers in court asking the Board of Education to show cause why the schools should be closed.

Israel At Toronto's CNE

(CJN Reporter)

Eight new items of Israel foodstuffs are on display on this year's Food Booth at the CNE. Mr. Shlomo Givon,, in charge of the exhibit, told our reporter. Public interest this year is stronger than in 1959.

Dehydrated soups include : peas, beans, mushroom, cauliflower and asparagus. They are neatly wrapped and packaged in double-cubes, ready mixed for a 15 minute boiling.

The popular citrus drink is here again, refreshing and savoury, made of orange and orange-grapefruit concentrates. Tasting this soft fragrant refreshing beverage reminds you of the heart of the Sharon citrus groves, the birthplace of the Queen of citruses.

Fruit spiced chocolates also include Israel's famous citrus. They include the novel mint and flavoured chocolate candies. Fruit and chocolate filled candies are also available.

Sour-hard fruit candies in tins are the kiddies favourites, neapolitans as well as a variety of other sweets are on display. Also fancy chocolate and candy boxes for the High Holidays.

A new brand of citrus marmalades, packed and distributed in Canada, are now available and can be obtained in most leading groceries.

Last but not least, fresh peanuts, directly shipped to Toronto from the warm soil of Israel, are one display this year, and are equally obtainable at the grocery shops in the main cities.

Soaps and candies too are on the stands, for the benefit of housewives accustomed to real Sabbath atmosphere.

Evidence of Israel's flair for fashion is given daily in the fashion shows. Rain coats for men, bulky knit sweaters and two and three piece ladies' knitwear are modelled, each afternoon and evening in the Queen Elisabeth Building.

When in the CNE, remember to look up the Israel Booth at the Food Building, on the east wall (Booth No. 58.)

Rift In Israeli Rabbinate Continues

JERUSALEM, (JTA). By a vote of two to one, the Supreme Court of Israel validated the nominations board which is to name candidates for election of Israel's Chief Rabbis. The Sephardic Chief Rabbi, the Incumbent Rabbi Itzhak Nissim, is to succeed himself. But there has still been no nomination for the Chief Rabbi of the Ashkenazic community to succeed the late Chief Rabbi Isaac Halevi Herzog.

Today's panel of three justices ruled, two to one, that the nominating board may function even if only three of its eight members are present. The board must consist of four members named by the Government, and four others named by the Chief Rabbinate. Three of the Chief Rabbinate's nominees to that board have withdrawn their names on instructions of the Chief Rabbinate.

COURT VALIDATES BOARD NOMINATING CHIEF RABBIS

ELECTIONS POSTPONED

Justice Moshe Silberg ruled on behalf of the majority of the panel today that the five members may function on the nominating board but, in view of the division on the panel, a new panel of five justices should hold a hearing of the entire dispute. As a consequence, the chief rabbinate elections, previoulsy scheduled for October 21, will have to be postponed. In addition to Justice Silberg, the two other members of the Supreme Court panel that sat were Justice Alfred Witkin and Haim Cohen.

PERFECT RIFT

All three justices agreed that the Rabbinical Council had no power to dismiss one of the four members of the nominating board previously appointed by the Chief Rabbinate.

The court expressed regret that the rules for electing chief rabbis have not been altered by Israel. Those rules, deemed by the court as "anachronistic," were established years ago by the British mandatory power. The court also deplored the rift between Rabbi Yaacov Toledano, Minister for Religious Affairs, and the Rabbinical Council, and the fact that neither Rabbi Toledano nor the Council participated in the Supreme Court's hearings on the dispute.

AMERICAN AID EXPECTED

WASHINGTON (JCNS.) Despite a cut of nearly $460 million in the amount asked for by President Eisenhower for the foreign aid programme, Congress approval of a $3,722,350,000 authorisation enabled the economic and technical aspects of the programme to remain intact.

It is expected that Israel will receive about 3½ million for technical and and $7½ million in economic aid — the same amounts as last year.

Newest French Jets For Israel

LONDON, (JCNS.) The Israeli Air Force expects to take delivery of a first batch of GAMD Mirage III interceptors next year, under the Franco-Israeli agreement signed some months ago. Details of this contract were never officially revealed, but according to the "Royal Air Force Flying Review" quoting sources within the French aircraft industry, Israel will in the first instance take 26 of the aircraft, and an option has been secured on a further 14. The price of each is reportedly £89,000.

It is reported that the Israeli Air Force ordered from France 20 Potez Air Fouga Magister aircraft, the first of which was handed over in July. One of the 20 is a prototype and the others are being assembled by Israel Aircraft Industries. The Air Force is expected to have sufficient Magisters to commence all-jet training early next year.

Afterwards, Israel Aircraft Industries will continue with the assembly of Magisters in still greater numbers, with special modifications to reduce structural weight and increase space for equipment. A number of components have been redesigned presumably to increase the Magister's suitably for its secondary role in ground attack.

Israel Aircraft Industries plan to demonstrate an Israeli built Magister in several countries and are currently working on the preliminary designs for an executive jet aircraft, presumably with an eye to the possibility of exporting some time in the future.

Egyptian Tactics In The Congo Fail

TEL AVIV, (JCNS.) A United Arab Republic move to achieve an anti-Israeli stand by the African Foreign Ministers' Conference now taking place in Leopoldville, failed last Saturday, it is learned here.

The Israeli Charge d'Affaires, Mr. Yehuda Horam, was invited by the Congolese Foreign Minister to attend the Conference as an observer together with other non-African diplomats. But the U.A.R. delegation, headed by Hussein Zulficar Sabri, deputy Egyptian Foreign Minister, asked that the Israeli diplomat be withdrawn.

The African ministers refused to yield to the Egyptian demand, and when Sabri threatened that his delegation would leave the conference, it was finally decided to ask all observers, and not only the Israeli, to leave.

The Conference is now holding it ssessions in camera. Earlier this year, Sabri was involved in a similar incident at Conakry, the capital of Guinea, when because of Egyptian pressure, the Israeli Ambassador, Mr. Shlomo Hillel was asked to leave the Afro-Asian solidarity Conference.

Bar-Ilan University Gets Recognition

TEL AVIV, (JTA) — The Council on Higher Education granted full recognition this week to the faculty of Jewish studies at Bar-Ilan University, the institution sponsored by American religious Jews, and named a committee to study recognition of the university's other faculties. The Council is headed by Education Minister Abba Eban.

ROTHSCHILD IN CAESAREA

TEL AVIV, (JCNS.) Baron Edmond de Rothschild, the president of the Israel Bond Drive in Europe and chairman of the Israeli ocmpany for the development of the ancient port of Caesarea, arrived in Israel last week-end.

Cabot Lodge Tours Borscht Circuit

NEW YORK, (CJN.) — Henry Cabot Lodge, Republican Vice-Presidential nominee has been tourning the **Borscht Circuit** of the Catskill Mountains during the last weekend. Mr. Lodge spent the Sabbath at Grossinger's and The Pioneer Country Club.

He also visited other Jewish resorts in the company of Government Nelson Rockefeller and Attorney-General Louis J. Lefkowitz. Mr. Lodge was very much impressed by the warm reception in the Catskills.

Threatens "Zionist" Kennedy; Congressmen Demand Action

WASHINGTON, (JTA.) — Congressmen are preparing requests that the State Department declare Ambassador Mostafa Kamel of the United Arab Republic persona non grata because of his interference in the American election. This resulted from his unprecedented innuendo attack on Senator John F. Kennedy and the American Jewish Community.

ABUSING U. S. HOSPITALITY

Enraged by Sen. Kennedy's address to the Zionist Organization of America convention, the Arab Ambassador called on 4,000 Arab students, all foreign nationals, to work in the United States election campaigns against Israel and Jewish interests. This resulted in suggestions that alien Arabs found abusing American hospitality by interfering in our domestic politics be expelled along with their Ambassador.

"ENOUGH BIGOTRY"

These Congress members will ask the state department:

How can a foreign ambassador legally instruct his nationals to "combat" a political candidate in another country? There has been enough difficulty with American bigots injecting religious issues into the election without the UAR Embassy entering the fray.

Abusing U. S. Hospitality "Enough Bigotry"

The State Department has obtained the text of the Ambassador's vocal intrusion into the domestic American scene. Even pro-Arab officials in the Department were dismayed, not so much at the content but because of the crudity.

Decline Comment

Addressing a national meeting of Arab students in Washington, Ambassador Kamel told them "it is your duty" to do propaganda work in the election. He instructed holders of temporary student visas on how to agitate against political candidates and a section of the American public.

The State Department, however, is eager to avoid a diplomatic issue with the Nasser regime. The Department has remained cautiously silent, declining all comment on the 4,000 possible cases of visa abuse.

Kamel brazenly and undiplomatically instructed his own nationals it was their "duty" to "tell your American friends" about the Jews, Middle East policy, and the election. They were told to prepare propaganda on "the Arab refugees . . . illegal borders . . . internationalization of Jerusalem . . . the acquisition of arms . . .

Impugns Jewish Loyalty

Kamel alleged that "a great part of the public media of (American) communications is controlled" by the Jews. He said "the Jewish minority" was a "bloc" that was "powerful, rich, influential, fanatically self-interested . . . against any understanding between the Arabs and the Americans."

Impugning the loyalty of American Jewry, Ambassador Kamel said the "close association" of U.S. Jews with Israel was "unprecedented, unparalleled and hardly permissible between a foreign government and American citizens." He said that an arrangement existed which "permits Israel to direct" American Jews and "to exhort the American Jews for hundreds of millions of dollars every year, tax free and tax deductible, to be poured into Israeli coffers."

Kamel said "all of you clearly see how this association permits Israel . . . to bargain with the Jewish vote . . . and to use that vote to pressure some political aspirants, pushing them to commitments."

Applaud Amman Assassins

If American students in Egypt campaigned openly against Nasser or a respected Egyptian Senator, we would hear Castro-like outcries from Cairo. Yet the Arab students went so far in Washington as to applaud the assassination of the pro-American Premier of Jordan. They also endorsed Communist activity in Africa.

Kamel's attack aimed at Sen. Kennedy's pledge to seek a Suez Canal transit settlement and other peaceful solutions. Kamel termed such words "unwarranted, aggravating, provocative, and unfair." He could hardly believe it a truly "American" pronouncement.

Makes Threats

Kamel denounced America's "intriguing" Jews for "auctioneering" in the election. He called on American leaders "to put an end to this Zionist game." He said Jews aimed "at tricking the political leaders . . . into committing themselves and their country to the illegal and aggressive goals of Israel."

He warned both Jewish and non-Jewish Americans that "the Arab's patience and tolerance of Zionist plots and games in the United States are nearing exhaustion."

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Argentina After Eichmann

From Buenos Aires come disquieting reports of a recrudescence of fascist and antisemitic activities.

Neo-Nazi groups, aping the hooligans of Hitler's Germany, have been roaming the Argentine capital compelling innocent citizens to cry slogans such as "Death to the Jews". Members of the fascist organisation, Tacuara, have been persecuting Jewish students at a high school, and one student has been shot and severely wounded.

These are alarming manifestations, but not altogether surprising in a country where the Eichmann episode has obviously left its mark.

The initial attitude of the Argentine authorities obviously encouraged the substantial fascist clement, which operated unhampered during the Peron regime, to intensify its activities, in a manner somewhat reminiscent of the dark days of the Hitler era.

It is true that the Minister of Education instructed the police to provide protection for Jewish students at the high school, but in view of the previous attitude of the police — described by Catholic and Jewish students alike as "passive and negligent" —there can be little confidence that order will be preserved.

Despite representations by D.A.I.A., the central Jewish organisation, the authorities have so far taken no effective measures to stamp out the rising wave of antisemitism.

The fascist groups are being allowed to flourish, and the Jewish community remain concerned about their future.

It is high time that the Argentine Government took action to alter this disturbing situation and enable its Jewish citizens to continue their important contribution to the country's well-being.

Tactics And Timing

The Conference of intellectuals to examine and discuss the situation of the Jews in the Soviet Union has apparently now been definitely fixed for the middle of September, and Dr. Goldmann, who conceived the idea, is reported to be preparing his opening address. According to our Paris Correspondent this is to be a moderately worded statement and, despite an occasional puff of oratorical steam, the whole event might produce nothing more dramatic than an appeal to the Soviet Government to revise its policy.

As the time draws near, however, there are clear indications of growing misgiving as to the timing of the conference. For since it was first mentioned there have been momentous international developments in Europe, Asia, and, above all, in Africa. The tensions between East and West have been alarmingly aggravated and today the issue is one of war or peace. Could a conference at this time do any good and might it not do harm?

Certainly there are powerful and convincing reasons for making publicly known Russia's discriminatory policy towards its Jewish minority. That there is ample evidence of this will be within the knowledge of all who have followed the news from Eastern Europe in these columns and elsewhere. Nor is there, unhappily, any doubt that attitudes are stiffening towards Jews, not merely in the Soviet Union itself, but in the exercise by the Soviet Union of its influence over the satellites. Moreover, the gravest apprehension is aroused by Russia's unremitting hostility towards Israel, accompanied by violent and provocative propaganda.

Last month, for instance, the Soviet Union refused to send representatives to the Rehovot Conference on Science in the advancement of New States. Poland and Hungary, which had agreed to send delegates, withdrew from participation at the last moment. This attitude is illustrated again by the refusal to grant a visa to Israel's representative now travelling round the world in search of evidence for the trial of Adolf Eichmann. Nor has Russia yet released the many documents which she holds containing evidence of the Nazi crimes against Jews.

While there are, therefore, good and sufficient reasons to acquaint public opinion as to the injustices suffered by Jews in Eastern Europe, the timing of such a conference is all-important for its success. Can any realist believe that in the present atmosphere a group of intellectuals prompted by the most humane reasons could have any effect on the Soviet Union or even make any impact on public opinion in the West?

Regression In Ceylon

The Ceylonese Prime Minister's decision to "review" her predecessor's accreditation of a non-resident ambassador to Israel has come as a shock to the Israelis. It is also a shock to the free world in general, because it is a further ominous sign of Ceylon's dangerous drift towards Nasserism.

Shortly after her accession to the Premiership Mrs. Bandaranaike announced a number of policies which aroused considerable disquiet in Ceylon and abroad.

This anti-democratic trend is now being reflected in Ceylon's foreign policy. The new Government has announced its intention of "strengthening and fostering relations with the Arab States", particularly the U.A.R., and to that end the withdrawal of the accreditation to Israel of the Ceylonese Ambassador in Rome is being actively considered. This is a craven concession to Arab pressure, which will damage Ceylon's reputation abroad no less than her interference with Press freedoms has already done. No self-respecting sovereign State allows a third party to dictate its relations with other States, as the Arabs have been shown quite firmly by a number of statesmen, including Chancellor Adenauer, the Shah of Persia, and only a few days ago by Archbishop Makarios.

The Ceylonese Government's motivations appear to be mixed. Arab threats to boycott Ceylonese tea if Ceylon continued to maintain active relations with Israel have been made, but mature reflection should have shown the emptiness of the threat. In the first place, the Arabs have continued trading with other countries which maintain active diplomatic relations with Israel, and even with those which aid her economically. Secondly, boycotts are a double-edged weapon.

The Ceylonese Government's susceptibility to Arab pressure is all the more regrettable in the light of the diametrically opposite records of Israel and the U.A.R. where relations with the Afro-Asian States are concerned. Israel's attitude has been one of constructive friendship and non-interference, symbolised by the Rehovot conference on the use of science to aid under-developed countries. Nasser, on the other hand, has distinguished himself by his completely destructive attitude, his endless hate-campaigns, his continual interference in domestic and foreign policies of other States, and his attempts to dominate countries he cannot possibly help.

The question is of more than purely Ceylonese import; Ceylon is a member of the Commonwealth and it behoves all Commonwealth members to use every legitimate means of bringing home to Ceylon their disquiet at her drift away from democracy and reputable foreign policies.

"Have You Heard the Latest? Now They've Brought Back Molotov From Outer Mongolia"

—N.Y. Post

Remembrance Of Beginnings Of Things

By LEAH GOLDBERG

We shall remember the wheat stalk in the greenness of her youth,
The time she stood erect with her head to heaven,
Thin was her blade straight and proud.
And now bent is her head to the ground,
For heavy is the gold of her ripeness,
The crown of her fill pregnancy.
Beautiful are her seasons.
We shall remember the tree in the fulness of his spring;
His blossoms were white and pink,
Trembling sunbeams glimmered in him on the branch
And the sweet fragrance dropped to earth
Like the tears of the bride on the day of her heart's joy.
And now he stands in the booty of his apples
Carrying his beautiful burden motionless,
Knowing the springs of time to come.
We shall surely remember these things
In the change of the yearly seasons and in the changes of day and night,
How the moon was fragilely thin
And very full, then round and died,
Yet his youth was to be renewed.
We shall surely remember the beginning of our love
When she was yet tremulous as a fawn,
A doe of beauty dropping her eyes,
And there she has become full grown
With her wide open face
And voice grown deep.
Beautiful are her seasons.

— Translated by Ruth Finer Mintz

OUR CORRESPONDENT IN MOSCOW

"I, TOO, AM ALONE"

I Heard Yiddish Spoken Near The Kremlin

MOSCOW, (JCNFS). — The only time I heard Yiddish spoken in the streets during a short visit to Moscow was when I passed a soda-water stand only a few minutes walk from the Kremlin.

It came almost as a shock in those surroundings to hear the vendor, a round-faced, pleasant looking woman in her forties, explaining in rich Yiddish accents the way to the synagogue.

WOMAN AFRAID

She was speaking to a middle-aged man, who turned out to be, like myself, a tourist. A small queue of thirsty Muscovites were waiting their turn for 20 kopecks' worth of soda-water; but there seemed to be no resentment towards the Yiddish speakers.

At least no one was making remarks about "Jews."

Nevertheless when I approached the woman and in my turn addressed her in Yiddish, she did not answer, but went on serving the other customers.

I asked whether it was all right to speak in Yiddish. She went a little pink, muttered "Nayn,—men darf nischt" (one should not) under her breath, and without looking at me went on dispensing drinks.

But when addressed again in Russian she answered immediately, and also took the opportunity to push a glass of soda-water towards me, muttering softly "Trinkt gesunterheit" and waved away the proffered payment.

LENINGRAD DIFFERENT

Not all the Russian Jews I encountered in similar casual fashion seemed so frightened to speak Yiddish.

In Leningrad, on a small boat taking people for pleasure trips up the river, I met another Russian Jewess. In contrast with the soda-water seller she seemed quite unworried at speaking Yiddish in public, despite the fact that there was a crowded boatload of passengers surrounding us, eagerly listening to every word we were saying.

Our conversation had actually begun in German, but her vocabulary was so obviously interlarded with Yiddish that I took the first opportunity of introducing the word "Shabbes" into our conversation. The effect was electric.

"You are a Jew?" she asked, and added immediately with some doubt in her voice: "And They let you come here?"

As soon as she was assured of my Jewishness a spate of questions followed: How many Jews were there in England; did many of them know Yiddish; did many of the young people speak Yiddish? How was life in Britain?

POOR, HARDWORKING LAWYER

Of her own accord she volunteered the information that she and her husband hardly ever spoke Yiddish any more. "We always talk Russian to each other, and my 21-year-old daughter, who is studying chemistry, does not understand one word of Yiddish."

How did the Jews live in Russia? For the first time she hesitated, and then said: "Those who work hard live well; those who don't work so hard don't live so well." She told me that she was a lawyer, her husband an engineer. She was dressed in a poor quality cotton dress of the type that most English housewives would consider only as a house-frock.

While we were talking I glanced around to see the reaction of the other passengers to our Yiddish conversation. When I looked up an elderly man, with a mouth full of gold teeth, smiled at me and said: A Yiddisch Kind," and repeated this phrase with almost a touch of wonder in his voice to a young couple sitting near by. They beamed at me, but said nothing. My neighbour chattered on happily in Yiddish, and later accompanied us half way up the Nevsky-Prospekt, Leningrad's main street-with no sign of being frightened about speaking Yiddish. She even acted as interpreter between us and another Russian passenger who had befriended us. But both refused an invitation to have coffee with us.

"JEW-SPOTTING"— AN OBSESSION

For the Jewish tourist in Russia it is almost uncanny to see the number of "familiar" faces around him, in the streets, buses, and restaurants The faces are, of course, not really familiar, but merely bear a striking similarity to those of Russian Jews or their descendants whom one has encountered in other countries "Jew-spotting" can become an obsession. It is, of course, impossible to know if one is always right, for Russian Jews will not always admit their Jewishness to a stranger.

One middle-aged man with obvious Jewish features, whom we met in a train, said that he came from Odessa — formerly the home of some of the most distinguished Russian Jewish families. He spoke German, but with so many Yiddish expressions that I told him I was Jewish. He promptly retorted: "My old father still goes to pray, but I do not believe in that kind of thing. I am a Communist!"

Almost immediately after that he started to speak in Russian, although his German was fluent. It seemed to us that he wanted to make the subject of our conversation clear to other Russian passengers standing near by, presumably worried lest he be accused of fraternising with "Zionists."

Yet the "real" Russians we encountered did not hesitate to speak in a foreign language in front of their compatriots, and, in any case, our conversation was mostly about India!

DISTINCTION CLEAR

It was a young Jewish woman whom I met in a park in Leningrad who made the distinction between "real Russians" and Jews. In the course of conversation she suddenly remarked: "But I am not a Russian, I am a Jew." When told that I, too, was Jewish she immediately said: "You know that we are not allowed to have our own culture here, no schools, no books, no theatres, or newspapers . . . ?" I told her that we knew, and added that people in the West were thinking of calling a conference to draw the attention to the world to the treatment of Soviet Jews. This seemed to startle her, because she promptly replied: "Oh, why? We are treated the same as anyone else, we can get work, accommodation." It seemed pointless to argue that she had bluntly contradicted herself within a matter of seconds.

"ALL ALONE"

Instead I asked her whether she ever went to the synagogue. Not often, she replied; perhaps once or twice a year. The synagogue in Leningrad was very beautiful, she said proudly. Many people went just to hear the chazan, who had a beautiful voice. (But with only one synagogue in town he had no competition.)

She told me that she was a lawyer, and asked me whether I had a family. When I answered in the affirmative, she replied: "You are very lucky. I have nobody. So many of us are alone since the war." An old man, whom I had not noticed before, sitting further along the bench, broke into the conversation, saying in Yiddish: "I, too, am all alone; my family is gone, and only I am left." He said no more, just sat still and silent, staring straight in front of him.

Between You & Me

BY BORIS SMOLAR
Editor, JTA

FAITHFUL CITY: The 1948 siege of Jerusalem has been described in many books published since the establishment of the Jewish State . . . But the most important book on the fateful siege of Israel's capital has appeared now . . . Its author is none other than the Canadian Dr. Dov Joseph, who was Military Governor of Jerusalem throughout the siege . . The book—entitled "The Faithful City" and published by Simon and Schuster—is a compelling account of the courage and devotion displayed by the Jews in beleaguered Jerusalem. . . Scenes of Jewish heroism, in the face of constant threat of being cut off from food and water, emerge from the book like in a documentary film. . . Acts of bravery on the part of young and old, which will remain legendary in Jewish history, are presented in the book with such a clarity that they can be visualized . . Days and night of house to house fighting with Arab gangs in the Old City, with practically no arms and in complete isolation from any outside aid, are vividly described . . . And moods of determination by all in Jerusalem to keep the city in Jewish hands under all circumstances are impressively conveyed . . . Dr. Joseph's dramatic story of the siege of the ancient city is written against a background of what Jerusalem meant for the Jews during their 2,000 years of dispersion. It is superbly and emotionally told by the man who was in charge of the destinies of the city during the months it fought so desperately for survival . . . It is based on facts, many of which are revealed by the author for the first time.

RINGING PLEA: And speaking of outstanding books, there is a book which is now attracting special attention of Jewish organizations on this continent interested in eradicating anti-Jewish attitudes. . . The American Jewish Committee and the Anti-Defamation League of B'nai B'rith consider the book particularly timely in view of recent studies revealing the existence of anti-Semitism in Christian educational materials. The book is a ringing and forceful plea to Christians to rediscover and reaffirm their debt to Judaism . . Its title is "Ancient Judaism and the New Testament," and its author is Frederick C. Grant, former rector of the Trinity Church in Chicago who now teaches at Oxford University in England. Published by Macmillan, the book brings out the idea that one cannot truly understand Christianity without a deep and sympathetic understanding of Judaism . . This understanding has been obscured by an anti-Semitic strain that can be detected in many non-Biblical sources and even in the New Testament . . . The consequences of this misinterpretation have been disastrous, not only to Jews, but for Christians . . The author describes ancient Judaism as a system of prayer and piety. He discusses some of the theological concepts of ancient Judaism and emphasizes the Jewish background of Jesus and the Church's heritage from Judaism . . The book is a result of years of careful research by the author and won him the award of the Christian Research Foundation.

Sermon For The Week

Conquest Or Flight?

WHO IS A TRUE WARRIOR? HE WHO SUBDUES HIS PASSIONS. (Ethics 4,1).

This maxime of Ben Zoma, which is included in the current Reading, is a timely reminder during the preparatory month of Ellul of the extraordinary exertion required to become truly master of one's own inclinations and instincts.

Commenting upon the choice of the word "subdue", a Chassidic teacher elaborated with a parable. A wealthy man, living in constant dread of a certain notorious thief, would remain awake at night listening carefully for the least suspicious sound. Thus, when the thief ultimately made his attempt, the householder was duly warned and, hastily collecting everything valuable, he silently made good his escape through the rear of his own home. The following morning, the householder boastfully described to his friends how he had so utterly thwarted the thief's venture.

However, a wise neighbour refused to join in the chorus of congratulation, and warned that the thief would probably try again. "On the contrary", he remarked, "the thief's boldness is but likely to increase now that you have so clearly indicated your terror. He will persevere until he will surprise you at an unguarded moment and the final triumph will be his. But had you remained, adequately armed yourself, and thus tackled the intruder, you could have made certain that he would never disturb you again."

Flight should never be confused with conquest. Ben Zoma appropriately seems to have reserved the title of warrior for the man who is able to lead a fully vigorous life, successfully repulsing every contemporary temptation, and yet emerge victorious with values unimpaired and in complete command of his deeds and habits. He who feels unequal to the challenge and scrupulously avoids any contingency which calls for moral stamina, might well evade sin over a shorter or longer period, but he cannot yet claim genuine mastery of his personal destiny. Escapism is not a basic solution to problems of human behaviour.

Indeed, our Codes do not recommend the life of the recluse except for such as feel unfit for combat, weak in character, morally unstable. Prescribing this isolated existence for those who have yielded in the struggle to rule their passions, Maimonides describes it not as spiritually more edifying but as conducive to safety. The potentialities of the healthy human being are realised not shut away in protective solitude, but developing naturally under the stimulas of normal society.

Of course, the Torah does not advocate that we deliberately bait temptation, and foolishly invite perils over which we might not subsequently prevail. Our Morning Blessings conclude with a prayer that we might be spared the more trying experiences, and we invoke Divine aid in the subjugation of our ("evil inclination"). But this prayer is only the humble admiration of man's impotence without the constant guardianship of his Creator. It is in no sense a plea for total insulation from hazards we might well overcome.

The uniqueness of man is his capacity to distinguish right from wrong. This choice presupposes that, confronted with diverse values and different standards of behaviour, man should emulate that which is good and reject that which is evil. There is no escaping this predicament, the trail that is surmounted being the source of man's elevation. The warrior earns his title only after overcoming peril in battle of some vital significance.

WILL THE "JEWISH VOTE" INFLUENCE THE UNITED STATES ELECTION?

Lodge Mideast Role Stirs Ire

By DREW PEARSON

(THE MIRROR)

WASHINGTON, — Vice President Nixon, who has played it extremely smart so far in this campaign, pulled his first blooper last week.

He told the Zionist Organization of America that he would send Henry Cabot Lodge, his vice presidential running mate, to the Middle East to settle problems between Israel and the Arab states—if elected.

This may have sounded like a master stroke to some people, but there is nobody in American diplomacy who is considered by Zionists more anti-Israel than Henry Cabot Lodge. The Zionists bitterly distrust him, and Nixon has every reason to know it. Hence, his blooper could very well mean that New York State, where the Jewish vote is heavy, will go Democratic.

Paradoxically, Nixon has made all sorts of overtures to woo the Zionist vote. Yet he proposed as the man to settle the dynamite-laden Middle East problem the diplomat who was considered Nasser's chief champion during the Suez-Israel crisis of 1956.

France, England and Israel, it will be recalled, had sent troops into Suez in 1956 as a result of Nasser's seizure of the Suez Canal. Prime Minister Ben-Gurion, whose ships had been blocked from passing through Suez, hesitated about pulling out his troops without concrete guarantees for future transit.

At this point Ambassador Lodge was the man who fought him hardest in the UN, even favored punitive measure against Israel. In one private White House conference it was Sen. Lyndon Johnson of Texas who clashed with Lodge. Johnson, Democratic candidate for vice president, had gone to the White House during the Suez crisis to urge that the administration drop punitive proposals against Israel. Eisenhower had summoned Lodge from New York to participate in the meeting.

"I want to know why our Ambassador to the United Nations sounds more like an Arab spokesman than a diplomat of the United States," Johnson asked Lodge to his face.

"You ignore the basic facts in this dispute," Johnson charged. "Contrary to widespread assumptions in the United Nations and in Washington, the issue is not originally the result of Israel's invasion of Egypt. The issue was raised by Egypt's long-standing insistence on maintaining a state of war with Israel, and implementing it by both guerrilla raids and a double blockade in the Suez Canal and the Strait of Tiran.

"The United States Senate, I can tell you," Johnson warned, "will never back up any anti-Israel sanctions you may impose in the United Nations."

●

WHEN PRIME MINISTER Ben-Gurion came to the United States last spring he was given a very formal, rather chilly reception at the White House. Vice President Nixon, however, invited him to his home for a kosher meal and a long talk.

Nixon told Ben-Gurion how he was moved spiritually when he placed a wreath on the memorial marking the remains of the Warsaw ghetto when he visited Moscow last summer."

Ben-Gurion was impressed.

Later when Argentina was demanding an apology and damages from Israel for kidnapping Adolf Eichmann, the No. 1 Jewish murderer under Hitler, the Israeli Ambassador went to see Nixon, asked his help in toning down the tough position taken by Ambassador Lodge against Israel at the UN.

Nixon telephoned Lodge, asked him to soften his anti-Israel position. As a result, Lodge next day brought out a compromise which gave Israel a slap on the wrist.

●

NIXON AND LODGE are seeking a formula to win over Jewish votes before Nov. 8. Various steps will be taken. One is Administration backing for a World Bank loan of $27,500,000 to Israel to build a new seaport at Ashdod, 20 miles south of Tel Aviv. Another is a gesture to support Iran in its dispute with Nasser over recognition of Israel.

On top of all this Nixon's speech before the Zionists in New York last week designating Lodge as arbiter for the Middle East won't help a bit.

The "Jewish Vote" became last week front page news in the U. S. press. The two articles reprinted here from the N. Y. Times and the N. Y. Mirror will help the reader orientate himself in the issues confronting our neighbours.

—The Editors

Parties Worried By "Jewish Vote"

By HOMER BIGART

(Of The N. Y. Times)

Strategists of both major parties are worried over the marked apathy of what they call "the Jewish vote" in New York.

They concede privately that the Presidential candidates have evoked little warmth among voters of Jewish faith, here referred to as "Jewish voters."

Both Unpopular

At this early stage of the campaign, this group, if it is a group, continues to regard both Vice President Nixon and Senator John F. Kennedy with varying degrees of distrust.

This was borne out in a sampling of opinion among Jews in the city and suburbs.

"Thank God, we won't have to vote for both of them", was a typical reaction.

The dispassion of Jewish voters is particularly disturbing to the Democrats. For despite a considerable shift to General Eisenhower in 1952 and 1956, the Jews, most political analysts agree, have remained more heavily democratic than any other ethno-religious group in the last twenty years. Apathy in this group would hurt the Democrats more than the Republicans.

Is There A Jewish Vote?

New York, a crucial state in a Presidential election, has a Jewish population exceeding 2,400,000, nearly 15 per cent of the total population.

Is there a Jewish vote? Politicians say there is. To prove its existence they point to the "balanced ticket" that both parties always try to present to the voters of New York. The balanced ticket is one that includes at least one Protestant, one Catholic, one Jew.

Bloc Vote Called Myth

Yet many persons interviewed resented the suggestion that their voting behavior was influenced by the fact that they were Jewish.

"The so-called Jewish vote is a myth, a harmful myth," said Louis Hollander, chairman of the executive council of the state American Federation of Labor and Congress of Industrial Organizations.

"There is no Jewish vote and there is no labor vote," Mr. Hollander emphatically said. "Remember what happened to John L. Lewis when he turned against Roosevelt? He tried to swing the labor vote to Wendell Wilkie, but he couldn't even deliver his own mining districts."

Mr. Hollander said he did not believe Mr. Kennedy's Roman Catholicism would bother working-class Jews.

In denying the existence of "the Jewish vote," Mr. Hollander meant that Jews do not vote as a monolithic bloc, that all Jews do not react the same way to candidates and issues.

As for the choice between Mr. Nixon and Mr. Kennedy, many Jewish voters in the middle and upper income groups, said privately that they found themselves in an unhappy predicament.

Liberal Record Cited

Mr. Kennedy has the more liberal voting record, they agreed. He has a good voting record on civil rights and on immigration bills.

Moreover, no charge of anti-Semitism has ever been raised against him and he has long been regarded as friendly to Israel, although there is a division waiting the so-called "Jewish group" on this issue.

The Catholicism issue was less lively among Jews in the lower income groups. This

(Continued On Page 7)

ONLY IN AMERICA

BY HARRY GOLDEN

EVERY WOMAN NEEDS A MAN SHE CAN HELP

Harry Golden, author, receives a thousand letters a week.

The ones that impress me most are from women. Something I write strikes a responsive chord and achieves an identity, a closeness.

If I were Harry Golden, fashion tailor, I would receive three letters a week. Yet they would strike the same responsive chord.

One of the letters might be an order for buttonholes — perfectly fashioned buttonholes, but there would also be a little anecdote or story attached with the order. This is one of the great truths about women: They have established an identity with the male. They have a perfect knack for being useful, and they are never so useful as when they are aware they are helping a man. This gives them a sense of security.

Perhaps this security goes back thousands of years to the time when the woman kept the fire going and thus became indispensable. The first time she wasn't there, the cave man noticed the cave had grown cold and bleak and he knew he had missed something.

A woman writes a letter because she thinks she can help someone. And indeed women have helped me tremendously with their mail. The practice that started with the cave-fire has an unbroken tradition.

There is something magnificent in receiving letters from well-wishers. Long ago, most of us have sold out to books and tried to gain all comfort and solace from them, realizing there was no other way to beat loneliness. But the letters are a sort of covert attempt to infuse companionship back into middle age. And those from the ladies succeed.

The ladies who write me letters do not, I suspect, write letters to Mr. Fulton Lewis, Jr. And the women who write him do not write me. But both Mr. Fulton Lewis Jr. and I are recipients of the same great desire for identity and help, a woman's help.

The Talmud says you must offer thanks every morning because you are a man. The woman offers thanks, too, by looking around her for some man whom she can help.

THE SWIVEL CHAIR

Thomas Jefferson was our greatest liberal and do-gooder. The Federalists used to mount rages against him. They called him a "philosopher" and they meant by it what the Conservatives meant when they called Adlai Stevenson an "egghead." The Federalists just wanted Jefferson to be President. They didn't want nor did they expect him to think.

Jefferson expected these attacks. He was in no way unprepared for them, but they did cause him pain. When a man is accused of being a "philosopher" or an "egghead" it is hard to defend himself. It is not like being called a "Communist." After all, you can always say, "I am not a Communist," but it is quite hard to say, "I do not think."

Jefferson, said his critics, "had impaled butterflies." They meant he was a lepidopterist. They thought his drawing up a report on weights and measures was scandalous and a waste of time, and for a President to wonder about the differences, if any, between a white man and black man was simply muddleheadedness.

The thing that really enraged them was his invention of the swivel chair. This proved he didn't have both feet on the ground.

"Ability to contrive turnabout chairs may entitle one to a college professorship, but it no more constitutes a claim to the Presidency than the genius of Cox, the great bridge builder," one of Jefferson's critics wrote as reported by David Cushman Coyle in his book **Ordeal of the Presidency** (Public Affairs Press). Another critic wrote, "Who has not heard from Jefferson the praises of his wonderful **Whirligig Chair,** which had the miraculous quality of allowing the person seated in it to turn his head without moving his tail? Who has not admired his fertile genius in the production of his **Epicurean side-board** and other Gim Krackery?"

The curious thing about this whole business is that the conservatives who derided the modern-day "egg heads" do it from the swival chair. In fact, if the Conservatives were to choose a symbol it would be the swivel chair. No one who was scorning Jefferson as a "philosopher" realized that he would be the inventor of the very seat of Tory power.

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Elizabeth Taylor — Mike Eddie Fisher

Their Full Story

THE NINE LIVES OF MIKE TODD

BY ART COHN

The Hot Mikado

This is the third of a series of twelve articles based on the book, "The Nine Lives of Michael Todd" by Art Cohn, published by Random House, New York.)

Thoroughly captivated by New York, Mike Todd searched desperately for an idea that would put his name in lights on Broadway. At last it came to him—why not do Gilbert and Sullivan's Mikado but with a new twist—played and sung in jive? And then he topped his own idea—he'd give the show an all-colored cast. He knew immediately that he had his angle—and a good one.

* * * *

"He'll be all right in The Mikado, Mike said offhandedly as Bill Robinson strutted off the floor of the Cotton Club.

"Can I get you Ethel Merman as Mrs. Mikado?" Jack Dietz, the owner of the night club, taunted.

"Can't use her," Mike said. "This is an all-Negro cast."

A KITTLE OF CATS

Two weeks later, in the orchestra pit, conductor William Parson lifted his baton for the first rehearsal. He had raided Harlem from the Rhythm Club to Connie's Inn, from the Garden of Joy to the Bucket of Blood, and he had rounded up the greatest aggregation of cats this side of Duke Ellington. Each musician was a solid virtuoso.

Mike sat out front expectantly.

Parson waited for quiet, then brought down his baton for the opening beat of "A Wand'ring Minstrel, I."

Never, in its more than half a century of history, had the Minstrel wand'red so far. It was not Sullivan, it was bedlam, every man for himself Not a single cat looked at the music sheet on the stand in front of him, and for a valid reason. They ate music, they dreamed music, they lived music — but not one of them could read a note.

IS THIS JUSTICE?

In the mean time, calamity was en route. Bernard Ullrich, a Chicago producer, announced that he was bringing the W, P. A. Federal theater production of The Swing Mikado from Chicago to New York's 44th Street Theater, across the street from The Hot Mikado at $2.20 tops to Todd's $3.30.

Mike immediately dictated a protest. For more than a year, he stated, he had made several offers to buy the W. P. A. Mikado and had been informed that it was not for sale. Recently, on learning that the government had decided to sell it, he had placed a bid. It had been turned down; and now that he had produced a swing Mikado of his own, the government, his government, was competing with instead of encouraging private enterprise.

"Is this the New Deal?" he demanded. "Is this why I, as a taxpayer, am supporting the Federal theater, so it can try to break me with cut-price competition on the same street?"

He wired a four-page diatribe to President Roosevelt. The White House did not intercede.

Mike stood outside the Broadhurst Theater watching the electricians spell The Swing Mikado on the marquee across the street. "I want a flag made," he said. "The biggest you can get. With an arrow pointing to our theater." Mike's eyes traveled up the facade of the Sardi Building next door. "Hang it there," he said, pointing to a window on the fourth floor.

The flag was an effective signpost for the Broadhurst Theater; and, as Mike had precisely calculated, in size and location, it completely concealed the marquee of The Swing Mikado from the view of any one traveling east on 44th St.

The Hot Mikado opened at the Broadhurst Theater, March 23, 1939, with Bill Robinson as the Mikado, Gwendolyn Reyde as Yum-Yum, Rose Brown as Katisha, Robert Parrish as Nanki-Poo, Maurice Ellis as Pooh-Bah, sixty girls, and a waterfall of soap bubbles forty feet high and a volcano that actually erupted.

At 11.05 p. m., Lee Shubert, the veteran showman, tapped him on the shoulder. "I'll pay the whole cost of production for half of the profits", he said.

A FREE RIDE

It was a tempting proposition. Mike was in hock, he had chucked everything into the show. And he was bucking another jazz Mikado across the street that was a good show and a dollar-ten cheaper. A nod and he would have all his money back and fifty per cent of the profits with no risk, even if the show folded the next day.

"You get a free ride, you can't lose!" Shubert said impatiently. Deal?"

Mike took out a coin. "Heads I keep it, tails you're in," he said and flipped. It came up heads, and, without a change of expression, he tossed it over his shoulder. It was his last fifty cents.

"As a show, the Hot Mikado wins hands down over the Swing Mikado," Time magazine said. "It is gaudy, glittering, foot-wise and fast. Todd kisses Gilbert and Sullivan good-bye at about the eighth bar of the first song, then turns Titipu into a dance hall before latecomers are in their seats, makes Yum-Yum, Pitti-Sing and Peep-Bo carry on like three maids from reform school, and finishes in an uproar when Katisha, not hatchet-faced termagant, but an eye-rolling, hip-shaking, torch-swinging red-hot mama, busts in."

(Continued on Page Seven)

EXORCISING EVIL SPIRITS

BY THE REV. I. LIVINGSTONE

In a recent discussion by the House of Laity of the Church Assembly on "Episcopal Control of the Practice of Exorcism" some publicity was given to the Christian idea of expelling evil spirits or "casting out devils" from persons. Although in the discussion the idea was regarded by some as something approaching witchcraft, bishops are assumed to have special knowledge or discernment in regard to demons or devils.

There are several references in the New Testament to the casting out of devils or evil spirits by Jesus, who sometimes transferred them into a herd of swine; and the belief in cures by exorcism is definitely preserved by Christianity in the rite of baptism, as well as in the fact that bishops of a diocese are assumed to be able to give a license or direction to ministers who may then proceed to cast out any devil or devils from persons concerned, by fasting and prayer and some ceremonial acts.

In the New Testament Satan (or the devil) plays a great part. He is regarded as the enemy of the Almighty, as a distinctly personal originator and perpetuator of sin, and the personal head in the realm of both bodily and spiritually evil. But in the Hebrew Bible and in the Jewish Prayer Book, where a reference to Satan or an Adversary appears sporadically, the word is mostly regarded as a personification of the evil impulse which, as it were, hinders spiritual endeavours. It is akin to the Yetser Hora (or Evil Inclination) which is personified in many passages of Rabbinic literature.

Although the idea of Satan as an actual evil being never received a dominant place in Jewish thought, nevertheless the ceremony of exorcising or casting out evil spirits is by no means unknown among Jewry. Josephus refers to the practice, and there are references to cure by exorcism in various Talmudic passages.

In the Middle Ages there were popular beliefs among Jews in regard to demons and evil spirits, and use was made of magic formulae and various superstitious customs, in order to exorcise these spirits. These beliefs still prevail in some circles, in spite of the fact that they received and receive little encouragement from accredited leaders of Jewish thought.

There is, too, the belief that a miracle-working rabbi can exorcise or drive out a soul which, when it leaves one person, may take up its abode in another person. This idea is fairly well known from the play "The Dibbuk", and there are no doubt sections within Jewry who still believe in the idea of the transmigration of souls, of which the Dibbuk is a particular aspect. The Gaon Saadyah, however, spoke of the idea as one of foolishness and low-mindedness. Hasdai Crescas, and after him Albo, called it a heathen superstition opposed to the spirit of Judaism. But, notwithstanding these pronouncements, the doctrine found adherents who developed the theory further and who afterwards discovered (or invented) methods of exorcising the transmigrated soul by the recital of certain Psalms and by a solemn service in which the Shofar was sounded.

The Biblical injunction against soothsayers did not prevent Jewish mystics from speculating on the nature of the spiritual world.

Jewish mysticism certainly has its uses. Mystical speculations had and have some spiritualising effects. The late Chief Rabbi, Dr. Hertz, rightly described Jewish mysticism as "a distinctive side of the Jewish genius and one of the great driving forces in Jewish history." But he also compared "demons" to "creatures of man's infantile or diseased imagination" and pointed out, too, that, though Jewish mystical speculation has its roots in the Bible, there is no trace of, for instance, the transmigration of souls in either the Bible or the Talmud.

However, whether or not exorcism is anti-Christian — as was stated by a speaker at the House of Laity of the Church Assembly — its presence in Jewish thought is really confined to medieval folklore and superstition.

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THE LIGHTER SIDE

BY DAVID SWARTZ

A JEWISH WOODSMAN

They are now marking the 25th yahrzeit of the poet, Chaim Nachman Bialik.

In one of Bialik's poems for children is the following:

Blest be God
Who did create
Porridge with milk
Whole full plate
And after porridge
Also an orange

This is not of course one of the great poems of Bialik. As I say, it was written for children and I think, only a child or a great man could have written it. As Picasso once said, "it takes many years to become a child." It is really only the genuises like Picasso and Bialik who in adult years can still retain the simple mind of the child.

The poem which first projected Bialik into world prominence as far as Jewry was concerned was his "City of Slaughter" written after the Keshineff massacre. The brutal event had brought world-wide criticism of the Russian government, but Bialik in his poem did not indict the Russian government so much as the Jews themselves for their failure to fight back. It was scarcely fitting for the heirs of valorous Maccabeans to cover before the Russian bullies.

Maurice Samuel has noted that John Milton wrote his greatest poem, "Avenge, O Lord, thy slaughtered Saints," following the Vaudois massacre. Keshineff brought forth Bialik's greatest work.

Not long before his death, Bialik visited the U. S. Touring the country, at one banquet, the chairman, who knew more about storekeeping than poetry, introduced him as Doctor Bialik.

Bialik frowned. The chairman concluded maybe he had not given him enough honor, so he quickly amended it to "Professor" Bialik.

The late Mr. Rudensky of the Jewish National Fund told me another anecdote in connection with Bialik's visit. The poet was anxious to get in touch with a nephew who lived somewhere in Connecticut. Mr. Fudensky finally located him. The nephew was a truck driver and when he learned that he was to be a guest at a great banquet given his uncle, he asked why so much ado was made of his uncle.

"He is a great meshorrer," said Rudensky. (In Hebrew the word meshorrer means both singer and poet.)

"I never knew Uncle Chaim to have had much of a voice," commented his nephew.

Bialik liked to think of himself, as he expressed it in one of his poems, as a "woodsman", who has hewn with his axe."

If poets can join any union, I suppose it would be a woodsman or lumberman's union. Poets as writers work with paper, which is an attenuated form of lumber. Besides, the father of Bialik was in the timber business. The timber business was mostly a Jewish business in Russia.

As a poet, he smacked of the woods rather than the garret. He was one of the oaks in the woods, a plain, healthy, laughing man. He did much to revive the Hebrew language, but when on his visit to America, a Jew here was astonished to find him speaking to him in Yiddish instead of Hebrew. Bialik retorted, "All right, if you have plenty of time, I'll speak to you in Hebrew."

Profiles Of Toronto Synagogues — BY I. J. THEAMAN, Staff Reporter — *A High Holiday CJN Series (1)*

SPIRITUAL LEADER

Rabbi Stuart E. Rosenberg

Beth Tzedec—Toronto's Largest Congregation

BETH TZEDEC is today Toronto's largest synagogue with the greatest attendance at services. It was established in 1952 following the amalgamation of the GOEL TZEDEC and the BETH HAMIDRASH HAGADOL congregations. Both of these houses of worship were founded in the 1880's and each one had separately contributed to the unity and strength of the Jewish community of Toronto.

GOEL TZEDEC had as its spiritual leaders a galaxy of outstanding rabbis. Among them were: Rabbi Julius Siegel, Jessie Schwartz, Samuel Sachs, Maurice L. Perlzweig and Norman Shapiro.

IMPRESSIVE STRUCTURE

BETH HAMIDRASH HAGADOL had excellent guidance among its rabbinical leaders through such great teachers in Israel as the late Rabbi Jacob Gordon. Its recent rabbis were Reuben Slonim, Moshe Gold and William Draizin.

Located at 1700 Bathurst Street, BETH TZEDEC is at present one of the most impressive shul buildings on the continent. The sanctuary itself is extensive, with a capacity for more than 3,500 adults during the High Holy days. Its social halls and meeting rooms are beautiful.

"This is one of the few synagogues in America which holds only one High Holiday service with as large a congregation", Mr. Orenstein, its executive director, told this reporter.

ORGANIZED JUNIOR CONGREGATION

Aside from the adult attendance which numbers more than 1,000 on the Sabbath days, services are conducted by the Junior Congregation in a small chapel adjoining the sanctuary. These youngsters are separated into two groups, according to age. One group comprises children from eight to eleven while the other is made up of all the young people exceeding the age of thirteen. This Junior Congregation provides an excellent manner of introducing Jewish laws and customs to our Jewish youth. The children are attracted to "their" synagogue by its beauty and majesty. In turn they are pressured by the desire to know more of their Jewish heritage.

WOMEN'S ACTIVITIES

HEBREW EDUCATION is another great task which Beth Tzedec has undertaken. Well over eight hundred students are registered for attendance this year. We must remember that this Talmud Torah is only seven years old. Because it is still in its early stages of development, one can indeed say that it has leaped forward in a most striking manner.

SOCIAL ACTIVITIES are a main function of Beth Tzedec. The "Women's Torah Institute", "Couples' Club" and the "Book of the Brunch" (book review club), together with dramatics and choir singing, are just some of the outside activities of the members of this congregation.

For the youngsters there are dancing and cantorial groups, a monthly newspaper put out by the children, plus other clubs.

SPECIAL MURALS

The large social halls were recently refurnished with new chandeliers, carpeting and drapes, adding glitter and warmth to the general atmosphere.

As for the future, showcases containing the long history of Beth Tzedec will be displayed in the newly completed Archives room, to which all members and visitors are invited. The talented Israeli sculptor, Mr. Peri Pelzig, has been commissioned to do a mural of a foyer. This mural is to be selected for Simchat Torah.

"A LIVING CENTRE"

Albert Shifrin, Q.C., president of Beth Tzedec, stated mere facts when appraising the role of Beth Tzedec at its last annual meeting. In this address, Mr. Shifrin said:

"In order to become a living communal centre in the great and true tradition of Jewish history, the synagogue must serve the triple purposes of divine worship, religious education and social recreation. Beth Tzedec Congregation, I am privileged to report, is true to that tradition, being clearly devoted to the preservation and perpetuation of Jewish living.

"Under the inspired leadership of our esteemed Rabbi, Dr. Stuart E. Rosenberg, a warm spiritual climate has been created in our synagogue. Rabbi Rosenberg has given steady and eloquent proof of his great qualities of leadership and his undoubted talents for giving the highest spiritual guidance to our congregation and the community.

"Through our School and our Adult Education programs we are affirming that Hebrew education and Jewish learning are the cornerstones of the cultural and religious foundation of Jewish peoplehood.

"I am happy to be able to say that here, at Beth Tzedec, we have been blessed with men and women who have taken the synagogue to their hearts and are dedicating themselves to its advancement. I refer, of course, to the officers, the board of governors, the standing committees and the auxiliary organizations that are the instruments that both chart the course of the congregation and keep it steady on its course."

DR. FINKELSTEIN'S PRAISE

Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary, stated in a letter to Beth Tzedec's former president, Bert Godfrey:

"The emergence of Beth Tzedec Congregation as one of the foremost Jewish communities on this continent is a stirring indication of the vast growth of concern with our tradition among our people."

This is Beth Tzedec, the greatest congregation in our Province.

MR. ALBERT SHIFRIN, Q.C.
President

MR. MORRIS B. KAUFMAN,
Chairman of the Board

The "Poilishe Shul"

"Beth Jacob", The Henry Street Synagogue

Rabbi BENJAMIN HAUER

The BETH JACOB SYNAGOGUE, known also as the POILISHE SHUL", was founded at the beginning of the century. Its founders were all Jews who migrated from Poland. Most of them came from towns in the districts of Ostrowce and Kielce.

The beginnings of this congregation were small. During the first few years, services were held in a house on CENTER AVENUE, in today's Chinatown. Then it moved to larger quarters on ELM STREET, in the same district.

In **1923,** land was purchased on HENRY STREET where the present sanctuary was built.

There was hardly a Jew in Toronto at that time who did not participate in the erection of this beautiful edifice. This was the first synagogue in Toronto built exclusively for the purpose of worship.

Its architecture is a composite copy of the most original synagogue edifices in Europe and North America. Even today students of architecture of the University of Toronto are told to make sketches of the Henry Street Synagogue since it is the only one in the city representing genuine synagogue architecture.

The first chants to reach the public were those of the renowned late cantor Yussele Rosenblatt. Through the years services were conducted by such world-famous cantors as Hershman, Kwartin, Pinchick and others.

Its pulpit has been occupied by some of the world's best known rabbis, such as Rabbi MEIER SHAPIRO of Lublin, Rabbis Graubart, Kaminetzky and others. Toronto's oldest and most prominent Jewish families belong to the Beth Jacob synagogue.

Even today, while still downtown, manydistinguished families have remained loyal members. The two hundred and twenty members of the Beth Jacob Synagogue include some who are prominent in all spheres of communal activity.

For the past seven years, ,the Beth Jacob synagogue has been under the dynamic leadership of its young, spiritual head, Rabbi BENJAMIN HAUER. The only rabbi in the downtown area, he has succeeded in enhancing the services. They are well-attended during weekdays, Sabbaths and holidays.

Affiliated with the synagogue are a very active brotherhood and sisterhood.

However, the great hope of the shul's executive, headed by Mr. BERNI GOLDHAR, president, and DR. NATHAN ROSEN, vice-president, is eventually to move the congregation into new quarters in the northern section of the city where most of its members now reside. They hope to accomplish this in the very near future under the guidance of their very popular spiritual leader, Rabbi Benjamin Hauer.

Services during the High Holy days will be conducted by Rabbi Benjamin Hauer, Cantor Nahum Klein and Rev. Chaim Taichman.

A REMARKABLE TORONTO RABBI

Dr. Klein Of The Hungarian Synagogue Beth Yitschac

"Who is the Rabbi who knows more than we about the English language?"

This was the question asked in February, 1951, by the London magazine "Public Opinion."

Rabbi Dr. Ernest Klein, of Toronto's Beth Yitschac Synagogue is the gentleman who is fluent in sixteen languages and is familiar with more than twenty others.

Rabbi Klein was born sixty years ago in Satu Mare, Rumania (then Hungary). His father, Yitschac, was a Rabbi of that town and a brilliant man, having written over twenty books on Rabbinical subjects. By the age of nine, Rabbi Klein knew the complete "Tehilim" by heart. In 1925 he received his doctorate in philology and philosophy from the University of Vienna.

FAMILY PERISHED IN NAZI CAMPS

During World War II Rabbi Klein and his family were deported to Nazi concentration camps, first to Auschwitz where his wife and children perished, and then to Dachau. Immediately after the war came to an end, Rabbi Klein decided to travel to America.

A SCHOLAR AMONG SCHOLARS

Before arriving in Canada in 1951, Dr. Klein remained in Paris for eighteen months, serving as Rabbi of the Rue de Montevideo Synagogue. It was during the time of the Korean War that the Rabbi came to America.

Dr. Klein's knowledge of so many languages and his remarkable memory have proven him a scholar among scholars. He has completely baffled the literati with his new English dictionary containing the etymology of every word in use. In this dictionary there is no such phrase as "origin unknown."

APPEAL ON BEHALF OF PHILOLOGY

Rabbi Klein did much of the research for his great book while in Austria awaiting his visa to America. It was the eminent Professor F. W. Konig who at that time approached the Rabbi with the idea of publishing his work. Although Dr. Klein then turned down this generous offer, in 1950 he received a letter from the Professor which read as follows:

"I am convinced that, compared with Murry's New English, W. W. Skaet's and Wyld's and Webster's dictionaries, your etymological works show a considerable advance . . .

"In the interest of philology it would be desirable to publish your fine and great work as soon as possible."

LEARNED ENGLISH FROM BOOKS

What is fascinating about this great work on the English language is the unbelievable fact that this dictionary was compiled prior to the Rabbi's arrival in America. Until 1951, Rabbi Klein had never set foot on English-speaking territory. All knowledge of the English language that the Rabbi possesses was gained solely through grammar text-books, as is true concerning most of the languages with which he is acquainted.

In October, 1951, in a UNESCO report the following was stated:

"Fidele a cette tradition, un etymologiste hongrois, le Dr. Ernest Klein travaille depuis six ans a la redaction d'un dictionnaire etymologique de la langue anglaise, quoiqu'il n'ait jamais vecu dans un pays de langue anglaise."

In 1951 the Chicago Daily Tribune, the world's largest read newspaper, stated:

"Dr. Klein knows all the words in all tongues."

Tocharian is also a language spoken by Dr. Klein. This language was discovered in 1892 in eastern Turkestan. Rabbi Klein considers it the "missing link" between Sanskrit and the Indo-European tongues.

Dr. Klein has also found "enough mistakes to completely fill a book" (in the Efros, Kaufman and Silk Hebrew-English dictionary). And, the Rabbi discovered many 'wrong' terms in the famous Tur-Sinai dictionary.

Aside from being one of the world's authorities on languages, Dr. Klein is very much engrossed in his Talmudic studies. He is extremely devoted to his congregation, mostly Hungarian, which holds its services in the northern section of Toronto, on 119 Barse Avenue. The synagogue was erected in 1955 and named Beth Yitschac in honour of the Rabbi's father. It is dedicated to the six million Jews who were exterminated by Hitler. Rabbi Klein and the members of this congregation are extremely proud of this memorial dedication, especially since it is the only one of its kind on the North American continent.

The "Ahron Hakodesh" was donated to Beth Yitschac in 1955 by the Beth Tzedec Synagogue.

Approximately 100 people attend the Sabbath services every week. On Saturday afternoons the Rabbi lectures, and everyone including non-members are invited to attend and are privileged to hear this famed professor.

OFFICERS

The following is a list of the officers and honorary members: honorary presidents: Dr. J. E. Ackerman, Dr. J. Borgida; members of the presidium: L. Berman, T. Horvath; L. Kertes. L. Munk, M. Pal; honourary vice-president: E. Goldberger; vice-presidents: A. Good, F Kolin; executive committee: William Curtis, Dr. B. Dobai, Leslie Keleman, A. Preszler, A. Veidlinger; recording and financial secretary: F. Guttman; parnass: A. Jakubovic.

MR. ELLIS I. SHAPIRO,
1st Vice-President

DR. MURRAY L. SIMON,
2nd Vice-President

"Shomrai Shaboth"—The Sabbath Observers Congregation

The Shomrai Shaboth Congregation was founded about 75 years ago by a group of Galician Jews and was then known as the "Galicianer Kehila". Its members constantly participated in all Jewish communal activities. Among the active members of this community today we find decendants of former members of the "Shomrai Shabbos Congregation."

REGULAR LECTURES

The unique feature of the Shomrai Shabbos is that the Synagogue has remained today as it was then: traditionally-Orthodox with large, flourishing daily Minyanim.

Rabbi G. Felder, Spiritual leader conducts regular, well-attended Talmud classes on Saturday's and weekday's, a Chumash Rashi class on Saturday afternoon, a daily morning Mishna class; and a Ein-Yeacov class. During the fall and winter months Rabbi Felder lectures regularly Wednesday evening on Talmudic and Post-Talmudic personalities.

THE FIRST ORTHODOX RABBI

In speaking of the Shomrai Shabbos Congregation one must not forget that the first Orthodox Rabbi of Toronto, the late Rabbi Joseph Weinreb, was engaged by this Congregation and served as its spiritual leader. Rabbi Weinreb was a great Talmudic scholar and exerted durable influence in our community. He was highly respected by all as a man of learning and wisdom. One can meet today in Toronto a number of people active in the religious, social and welfare life of our Community who are the disciples of the late Rabbi Weinreb.

The Shomrai Shabboth Congregation in tribute to its great spiritual leader, named its Talmud class "Mhriv Talmud Class." Mhriv being the first letters of "Morenu Horav Rabbi Joseph Weinreb (our revered teacher Rabbi Joseph Weinreb.)

YAHRZEIT OBSERVED

The Mhriv Talmud group conducts annually a Syum on the fourth day of Cheshban, the Yarzeit day of the late Rabbi Weinreb. A number of pupils, followers and disciples of the late Rabbi then assemble at the Shomrai Shabboth Synagogue. Rabbi G. Felder the spiritual leader delivers a Talmudic discourse with reference to the Talmudic tractate studied by the group and presents an evaluation of the life and accomplishment of the late Rabbi.

OFFICERS

Presently the president of the Synagogue is Mr. P. R. Edell, a son-in-law of Rabbi Weinreb. The vice-president is Mr. C. Freilick, a son of one of the founders of the Synagogue. The gabbaim are: Mr. M. Bochner and Mr. H. Sheinhorn. The recording secretary is Mr. C. Krohn, and financial secretary Mr. M. Frankel. Members of the Executive and former presidents who are active in the Congregation include: Mr. N. Schwarttz, H. Bassen, H. Krugel, and others.

The chazon of the Synagogue M. SOLOMON ocnducts the services on Saturday, the High Holidays, and festivals. Cantor Solomon has been with the Congregation since 1948.

THE RABBI

Spiritual leader of the Congregation is Rabbi G. Felder, author of three volumes of "Yesodei Yeshurun", a work dealing with the development of Jewish law and the history of the Prayers of Israel; also a volume Nachlat Zvi, dealing with the laws of adaption and conversion.

Rabbi Felder ocntributes regularly essays on Jewish Law to "Hadorom" a quarterly published by the Rabbinical Council of America and "Kol-Torah" an Israeli monthly.

Rabbi Felder is also active in the community at large. Presently he serves as the chairman of the Toronto Rabbinical Vaad Hakashruth, of the Orthodox division of Canadian Jewish Congress and is a member of the Executive of the Rabbinical Council of America, Canadian Jewish Congress and others.

The Shomrai Shabbos Congregation remains the Synagogue that shows no sign of abating or diminishing its strict adherence to tradition. Its aim is to persevere in the spirit set forth by its founders.

RABBI DR. ERNEST KLEIN

Beth Emeth—The Jewish Centre Of Bathurst Manor

Beth Emeth is the new synagogue located on 100 Elder Avenue in Northern Toronto. This modernly equipped building is to serve all residents of the Bathurst Manor section.

Although the idea of erecting a new house of worship around Sheppard Avenue originated many years ago, the building itself was not ready for its actual dedication until this past spring of 1960.

Since that time it has become a centre of youth activities, where youth groups, under the direction of Joung Judea, hold their meetings and social activities. The Sisterhood is in charge of their clubs.

The Brotherhood of **Beth Emeth** is also active.

Rabbi Joseph Kelman is the young, scholarly and energetic spiritual leader of the congregation. He is full of vim and vigour, eager to do his job and liked by the congregants.

Services at Beth Emeth are held three times daily. On the Sabbaths there are approximately 100 people in attendance.

The members of the synagogue number 375. Mr. B. Barenholz is president.

Recently serving the synagogues as Educational Director of the school is Dr. Samuel Rosenbloom, formerly from Camden, New Jersey.

There are 3 divisions of the Hebrew School of which Beth Emeth is rightly proud. The kindergarten and nursery schools together comprise 125 children. The High School section which holds its classes every day consists of 250 students. The other section is the Sunday School.

The Jack Waldman library with room for over four thousand books was just completed. It is hoped that within the next few months it can be at least partly filled. It will serve the needs of all members, especially the students.

Adult education is also on the program of the synagogue this year and will be sponsored by the Sisterhood.

Beth Emeth contains the largest synagogue hall (air conditioned) and is open for catering for all who wish to utilize it. The well-known Zuchter Family are the caterers.

For the High Holidays, Beth Emeth Synagogue has engaged Cantor J. Kahan, who came here from Israel.

OUR SYNAGOGUES

With this issue, The Canadian Jewish News commences a new series of factual reports on the synagogues of Toronto and Ontario in general. We had planned to run this series in two subsequent issues only. However the response on the part of the congregations visited by our special reporter, has been so overwhelming that we will continue the reports for several weeks.

The fact that one congregation is reported about before another one, has no particular meaning in the sense of priority. We are publishing the stories as they come in, and objectively, without taking any position on its religious affiliation. All congregations will be included in this series: Orthodox, Conservative and Reform, in accordance with our policy of impartiality.

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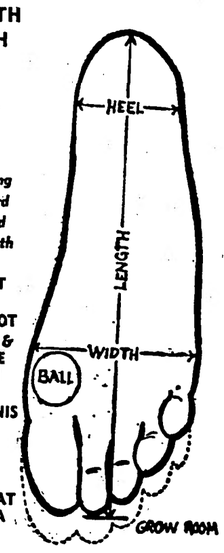
2. WIDTH
3. HEEL
4. BALL
5. GROW ROOM



Mr. Sam Michaels, owner of JUNIOR BOOTERY, has acted as consultant to SAVAGE SHOE CO. in formulating special shoes for children with problem feet.

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Toronto Bar Mitzvah's Guests In Israel

Mr. and Mrs. H. Zifkin; David Zifkin; Anita Zifkin; Grandmothers: Mrs. B. Zifkin, Mrs. A. Diner; Uncle and Aunt: Dr. and Mrs. H. W. Pascoe; Cousin: Michael Pascoe; Aunt: Mrs. Lou Pascoe, all of Toronto. Mr. and Mrs. L. B. Wool, New York City; Mrs. Enid Wine, Saskatoon, Sask., Mr. L. H. Chernin, Glace Bay, N. S.,

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Social And Personal

B'nai B'rith Women

Mrs. Robert L. Strom of Toronto has returned from Washington where she attended a membership committee meeting of B'Nai Brith Women.

Mrs. Gordon Mendly, president B'nai B'rith Women Toronto Chapter No. 434, will receive at their opening luncheon meeting to be held on Monday, September 12, at the Chez Paree, Bloor W.

Shaarei Shomayim Sisterhood

Shaarei Shomayim Sisterhood will hold the first luncheon meeting of the season on Tuesday, September 13th, at 1:00 p.m. in the Social Hall of the Synagogue.

Mrs. Ted Waldman will preside. Dr. Walter S. Wurzburger will be guest speaker.

S. Green,
Publicity Chairman.

RECENT WEDDINGS OF NOTE

● September is a busy wedding month in Toronto, and among others a hearty Mazel Tov is wished Mr. and Mrs. Barney Goldhar on the occasion of the marriage of their daughter **Gella Cyril to Paul**, son of **Mr. and Mrs. Isaac Rothstein** of London, England; **Mrs. Evelyn Kofman**, on the marriage of her daughter **Cyrel to Mark**, son of **Mr. and Mrs. Simon Ramm; Mrs. Hyman James** on the recent wedding of her daughter Esther, to **Dr. Enrique C. Ratinoff**, New York, **son of Dr. and Mrs. David Ratinoff, Santiago, Chile.**

TEA AND FASHION SHOW

First major function of the Toronto ORT women for the coming season is a gala tea and fashion show to be held at Temple Sinai on Sunday, September 11th.

HADASSAH BAZAAR DATE SET

The annual Hadassah Bazaar —the largest on-day event of its kind—will take place this year on October 26th, it was announced by Mrs. A. A. Epstein, chairman of the event.

OAKVILLE ENGAGES SPIRITUAL LEADER

OAKVILLE, ONTARIO CJN) —Beth El, the newest congregation in our province, will conduct its High Holiday services in its newly built Temple, according to Mr. Irving Blechman, president.

Mr. Blechman told The Canadian Jewish News that his Jewish congregation, composed of about 30 families, has engaged a full-time spiritual leader, who will also act as Cantor. He is Mr. Leon Krym, a graduate of Toronto's Hebrew Teachers Seminary and a former Israeli.

In fact Mr. Krym served the armed forces prior to his coming to Canada.

He served the Hebrew congregation of Kirkland Lake for 2 years before coming to Oakville. Mr. Krym will also conduct Hebrew classes for the children of the congregation.

CELEBRATES BAR-MITZVAH

(Continued from Page One)

as to be present with my family to see the coming to manhood of my son in the Holy City of Jerusalem" said Mr. Zifkin who is President of the Toronto Zionist Council. He added that he was happy his son David and daughter Anita were so enthusiastic about Israel and said he was certain that they would live in greater dignity as Jews because of what they had experienced in Israel.

Mrs. Zifkin said that for her the Bar-Mitzvah of her son in Jerusalem was a religious experience rather than a social event which it would otherwise have been.

The Government Tourist Corporation which is now playing host to an increasing number of yougsters coming to Israel for their Bar-Mitzvah presented David with a silk prayer shawl in honour of his being called to the Torah in Jerusalem.

The Rabbi's Corner

By Dr. Samuel J. Fox

QUESTION: Why is the Shofar blown in the synagogue during each day of the month of Elul?

ANSWER: Practically, the shofar issues a call to repentance and reminds the populace of the approaching Day of Judgment which takes place on the New Year festival of Rosh Hashanah. Histirically, the sound of the shofar serves as a reminder that Moses made his second ascent up the mountain of Sinai on the first day of Elul. This was Israel's second chance, since the people had sinned during his first ascent. The fact that he was received indicated that Israel had been pardoned for the sin committed during his first visit to the mountain top. Our situation before the New Year is comparable to the experience of Moses and of Israel since we, too, did sin in the course of our experience of the past and likewise look forward to a second chance at life to be given to us when the Book of Life is opened on the Day of Judgment.

Community Calendar

FRIDAY, SEPTEMBER 9, 1960
12.00 noon - New Mount Sinai Hospital Executive Meeting.
1.00 p.m. - Bureau of Jewish Education Teachers' Seminar.

SUNDAY, SEPTEMBER 11, 1960
Toronto Women's ORT Fashion Show.

MONDAY, SEPT. 12th, 1960
8.00 p.m. - YM - YWHA Building Campaign Meeting.

TUESDAY, SEPT. 13th, 1960
12.30 p.m. - United Jewish Welfare Fund, Special meeting, Regency Towers Hotel, 89 Ave. Road.
1.00 p.m. - Shaarei Shomayim Sisterhood Luncheon Meeting, Shaarei Shomayim, 840 St. Clair Ave. W.

WEDNESDAY, SEPT. 14, 1960
12.15 p.m. - Jewish Immigrant Aid Services.
1.30 p.m. - Jewish Home for Aged - Women's Aux.
6.30 p.m. - Jewish National Fund Dinner - Annual Meeting, Regency Towers Hotel, 89 Ave. Road.

THURS., SEPT. 15th, 1960
12.00 noon - Jewish Home for the Aged, Board of Directors.
12.15 p.m. - Canadian Jewish Congress Education and Culture Meeting.
12.00 noon - Israel Bond Drive-Women's Division, Sisterhood Council Meeting; Home of Mrs. Levy, 1 Dewbourne Ave.
1.00-p.m. Hatikva Chapter - Hadassah Tea; Home of Mrs. A. Soles, 65 Strathearn Road.
6.00 p.m. State of Israel Bonds Commendation Dinner; Beth Tzedec, 1700 Bathurst St.

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TORONTO ORBIT

BY
BERNICE DYMENT

THE TALK OF OUR TOWN: Toronto Jewish Yachtsman at the Olympics . . . The Sefer Torah Feud . . . Art, Music and Drama . . . Names make news.

ISLAND YACHT CLUB

There's special excitement around the Island Yacht Club these days as members await each days' results of Olympic Yachting contests. So far, the news has been excellent. Mel Gould, skipper of the Island Club's entry, "Saga II, finished 5th in the first day's race, in the 5.5 metre class,, and has been piling up an impressive score in subsequent trials.

Mr. Gould is one of 200 Jewish athletes participating in the 1960 Olympics. 18 of whom are from Israel. The Jewish athletes have been entertained at a number of impressive events, as guests of Jewish leaders in Rome. There was a special ceremony at the Main Synagogue of Rome, followed by a reception at the Jewish Community Centre.

The Israeli athletes have been quartered on a street which will be known henceforth as "Via Israel," and have quickly developed a fondness for Italian-style Kosher food. Their favorite dish — Kosher Chicken Cacciotore!

THE SEFER TORAH FEUD

It would seem that among the least likely objects to give rise to a bitter feud would be a Sefer Torah, but not so any longer, judging by recent local conflict. This is the story:

It seems that some 29 years ago, a Toronto resident commissioned scribes in Israel to prepare a Sefer Torah for him. The work took four years to complete, and after it was brought over to Canada, it was loaned to a synagogue. The gentleman claims that he has in his possession documents proving that the Sefer Torah belongs to him, and was merely on loan to the shul.

Now, after 29 years, this gentleman wants to have his property returned, and placed in the Old Folks' Home synagogue, for the worshippers there. Officials of the synagogue, he says, refuse to give up possession of the scroll.

Another point of the man's contention—he has annually re-established his claim to his property by taking it to his summer home in Bronte every summer, for his minyan there.

Those appear to be the facts of the case. A legal battle seems to be in the offing. It is to be hoped however, that before the Sheriff is called in to re-possess the Sefer Torah, a modern-day Solomon will arise to hand down a wise, and acceptable judgment. It would be indeed regrettable if a sacred scroll became "Exhibit Number 1" in a Toronto courtroom.

THE WORLD OF THE THEATRE

Herewith some news from the entertainment world . . . **John Weinzweig**, prominent Toronto composer, had his work, "Peace for the World" performed at the Stratford Music Festival recently. Singer was **Mary Simmons** who is the daughter-in-law of Beth Tzedec's **Cantor Bornstein**. "Peace for the World" was based on a selection from the writings of the classical writer, Calderone.

Jack Kuper's play, **"Sun in My Eyes"**, based on his own experiences in the Warsaw Ghetto, was repeated last Sunday on the "Encore" series. The sketches used at the opening of the play were also the work of the author who works as a graphic artist for the CBC. Mr. Kuper is the winner of the 1960 Award of the Art Directors Club of Toronto . . . **Jacques Abram**, famous American pianist, has joined the staff of the Faculty of Music, Royal Conservatory of Music, and will assume his teaching duties this month. **Mr. Abram** has had a distinguished career as soloist with most of the major symphony orchestras of the world,, and will teach specially selected gifted teen-agers at the Toronto conservatory . . . **Harry Belafonte** who will be making a two-week appearance at the **O'Keefe Centre** in November is presently appearing in Israel with sensational success . . . . **Quentin Reynolds**, famous author and War Correspondent whose forthcoming book is called, **"Minister of Death — The Eichmann Case"** will be guest speaker at the opening dinner meeting of the **Beth Tzedec Men's Club** in October,.. **Mazel Tov to the Ken Soble's of Hamilton whose daughter Joan became the bride of Michael Koski at an impressive Beth Jacob ceremony on September 6th. Mr. Sobel is owner of Hamilton's TV station, CHCH and a prominent figure in Jewish circles. He was the honoree of Hamilton's last Negev dinner. . . .**

NAMES MAKE NEWS

● **The Canadian Friends of the Hebrew University** have announced the appointment of a full-time director for the newly organized Toronto office, **Mr. Jack Jacobson**, formerly with the United Jewish Welfare Fund will serve as Director. **Mr. Arthur Minden** is President of the Toronto branch of the organization.

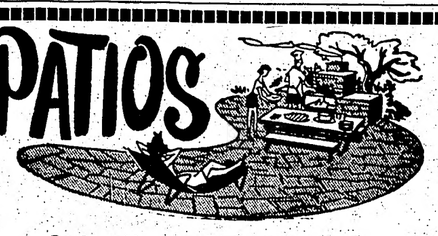
● Announcement of another personnel change in community organizations places **Mr. Kurt Weinberg**, formerly with the Zionist Organisation of Canada, to a new post with the United Jewish Welfare Fund.

● **A recent visitor to Toronto was the distinguished former Sheriff of London, England, Mr. Leslie B. Prince. Mr. Prince is visiting America as a member of the World Executive Committee of JCA (Jewish Colonization Association), and was speaker at a meeting of the Toronto branch of JCA. A number of farm settlements in the Niagara area operate under the sponsorship of the movement, and were part of Mr. Prince's Canadian tour.**

● **Saskatoon's first woman Magistrate, Mrs. Lily Taylor**, has been visiting in Toronto. **Mrs. Taylor** is the daughter of **Mr. Jack Goldenberg**, prominent executive of the Saskatchewan Bar Association.

● New director of Extension Activities at **Beth Tzedec** is **Mr. Maurice Shapiro**, formerly of Washington, D.C. **Mr. Shapiro** is a graduate in Psychology from the University of Maryland, and has done graduate work at the Hebrew Union College in Cincinatti and the Hebrew University in Jerusalem.

PATIOS



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The Woman And The Home

From Broadway — THE LYONS DEN —

BY LEONARD LYONS

● Ralph Bunche has been averaging two hours' sleep each night, during the heat and crisis in the Congo. When he returns, Dag Hammarsjkold will send a permanent replacement there . . . Alfred Hitchcock's percentage-deal from "Psycho" will net the producer-director a record fee — over $5,000,000.

● DRIVER: Cedric Hardwicke tells of an auto drive he took with Ralph Richardson. When a cop stopped the car, because of a traffic violation, Richardson said: "I am Sir Ralph Richardson. Seated next to me is Sir Cedric Hardwicke. And behind me is Sir Laurence Olivier" . . . The cop replied: "I don't care if it's the whole bloody Round Table — you're getting a ticket."

● Ethel Merman's reopening in "Gypsy" had all the excitement of an opening night . . . Even the conductor in the pit applauded her performance . . . Jule Styne, composer of the musical, said of the star: "Merman is the greatest boon a show-writer ever could have. She stays with a show for two years, and never gives less than her all at each performance."

● **Danny Kaye, who recently won his pilot's license, flies his twin-engine plane from Las Vegas to golfing dates in Palm Springs and to see his barber in Beverley Hills . . . John Perona now expects to open his new El Morocco on New Year's Eve . . . Mark Barron, the esteemed drama critic who died last week, had a series of novel interviews. Marie Wilson cut short their interview, saying she had to rush off to see the Dodgers play. Barron asked "Why the Dodgers?" Miss Wilson paused, thought, then said: "Please don't confuse me." *don't confuse me."***

● THEATRE DEPT: The wealthy father of a stage-struck girl asked Billy Rose for advice. "She's not sure she can be an actress — but she just loves the theater." . . . "Then rent a summer theater for her — it costs only $3,000 — and hire a business manager to operate it with her," Rose counseled. "She can be involved in five-shows a season. Maybe it'll make a profit. At worst, you'll lose 15,000 deductible dollars — the price of a bad Utrillo."

● SOCIAL NOTE: At The Masquers' 35th anniversary in Hollywood, Norman Reilly Raine told of having heard the great star, Marie Dressler, say: "I'd have had a much happier life if I'd known, when I was a girl, that men are naturally polygamous."

POLITICS: Burnet Hershey, the correspondent, tells of Khrushchev's visit to a Warsaw schoolroom, where he asked a boy about the Czechs. "They're our friends," said the boy. And the Hungarians? "They're our friends," said the schoolboy. And the Russians? "The Russians are our brothers," said the boy. Khrushchev beamed: "Good. But why are the Czechs and Hungarians your friends and the Russians your brothers?" . . . "Because," said the boy, "we can choose our friends."

Recipe Of The Week

CHOCOLATE ANGEL NUT PIE

Bake at 275 degrees for 50 to 60 minutes. Makes 1 nine-inch pie.

MERINGUE SHELL

2 egg whites
1/8 teaspoon cream of tartar
½ cup sugar
½ cup chopped pecans

FILLING

1 cup semisweet chocolate pieces
3 tablespoons strong coffee
1 teaspoon vanilla
1 cup cream for whipping

1. Beat egg whites and cream of tartar until foamy in large bowl; add sugar, 1 tablespoon at a time, beating well after each addition, until meringue stands in stiff peaks.
2. Shape 4 tiny puffs (about 1 tablespoon meringue each) on an inverted 8-inch cake pan covered with brown paper.
3. Spread remaining meringue over bottom and sides of buttered 9-inch pie plate, making meringue slightly higher around edge; sprinkle with nuts.
4. Bake shell and puffs in very slow oven (275 degrees) 50 to 60 minutes, or until crisp and lightly browned; let cool while making filling.
5. Melt chocolate pieces in top of double boiler over hot, not boiling, water; stir in coffee; cook, stirring constantly, 5 minutes, or until thick, stir in vanilla.
6. Whip cream until stiff in large bowl; fold in chocolate mixture; pour into meringue shell; chill 2 to 3 hours, or until filling is set enough to cut; garnish with meringue puffs.

(Serve in small wedges, for this pie is rich as rich.)

— Keep Smiling —

LIKEWISE

Mark Twain once asked a neighbor if he could borrow one of his books.

"Why, yes, Mr. Clemens, of course. But I must ask you to read it here as you know I make it a rule never to let any book go out of my library."

A few days later the same neighbor wished to borrow Twain's lawn mower.

"Of course," replied the humorist, "but I must ask you to use it here as you know I make it a rule."

PROMISE OF THREAT

A very modern composer once telephoned the pianist, Leopold Godowsky.

"Please come to my concert," said the composer. "I especially want you to hear my last composition."

"Your very last composition tion?" queried Godowsky.

"Yes."

"If that's a promise, I'll be there."

NATURALLY

A fervent admirer of Disraeli was speaking of him to the English statesmen, John Bright, who did not share the admiration.

"Well, there is one thing you must admit," said the admirer. "Distaeli is a self-made man!"

"Yes," replied Bright, "and he adores his maker."

Poor Papa

BY RUTHIE

When a young man marries, he is unaware of the countless pitfalls awaiting him.

Pity the inexperienced newlyweds. It seems like yesterday when the stronger half vowed to take the little woman for better or for worse. In a short while he is presented with a squalling infant. Who, do you think, gives it the 2 A.M. feeding?

"Honey", wifie reaches over and nudges, "the baby's crying."

"Huh?" honey resumes his snoring.

"I said 'the baby's crying'."

"I hear. It's loud enough to wake the dead."

"He's hungry."

"So feed him", hubby answers.

"I'm so tired. The doctor said I need plenty of rest."

Ignoring his better judgement and feeling he's stuck forever with 2 A.M. feedings, our new daddy bravely faces the inevitable.

I doubt whether there's a family whose children haven't heard at some time or other the classic remark,

"Wait! You'll get it when your father comes home!"

Poor papa! No sooner does the unsuspecting, tired, disheveled, disgruntled fellow return home from a tough day's work, he must assume the proportions of an ogre.

"Dear," mama whines, "they were so difficult today."

"Daddy, we didn't do nothing."

"It's 'anything'. Anyway, why drag ME into this?"

"They're terribly spoiled. They should be punished," from mama.

"So why pick on me?" papa holds out. "How can I make friends with them if I always have to scold them?"

"Yah!" small fry leer.

Mama loses a round.

Papa's victory, however, is short lived.

Another time, just as our breadwinner pulls out of the driveway, he hears above the sound of the motor,

"Daddy! Where are you going?"

"Someplace."

"When'll you be back?"

"I don't know. Why?"

"I need my allowance."

"Get it from Mommy."

"She has no money."

"She never has," resignedly.

The things papa has to cope with besides making a living! Is it any wonder the dear sometimes pauses for a bracer or two before going home? After all, he must fortify himself for whatever may come. Even then his conscience nags,

"Better hurry. You'll miss the 5.10. And, oh boy, if you do! . . ."

"Shucks!" papa decides. "Rather skip a drink than face mama's cross-examination about why I missed the train!"

Do you think papa's problems end when the children marry? Think again.

Some evening, when mama is at a meeting, the house is nice and quiet and papa is just settling down in front of the TV, the phone rings.

"Hi, Dad. We're faced with an emergency and we have no baby-sitter. How about watching TV here?"

Poor papa, indeed!

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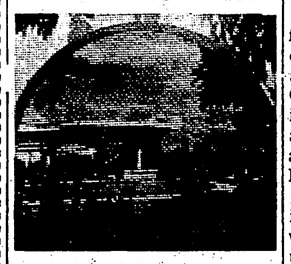

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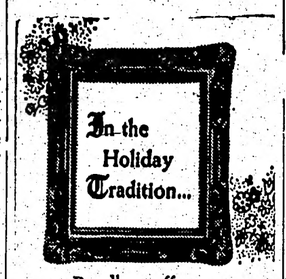

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Canadian Panorama

BY MORDECAI HIRSHENSON

THE LATE MORRIS GOLDSTICK

Morris Goldstick, who died recently at the age of 74, was a personality who along with other members of his family brought distinction and credit to the Jewish community of Toronto and Canada. He was a businessman, editor, Zionist and communal leader.

A native of the old Czarist province of Courland on the Baltic, he was raised in a traditional Jewish atmosphere but surrounded by a German and Russan environment. He lived for a brief period in Owen Sound and Boston but most of his life on this continent was spent in Toronto. (He told an interviewer once that the first town he woke up in Canada was Owen Sound).

In the 1914-1918 war he organized a committee for the relief of Jewish war victims and was instrumental in carrying on a door to door collection campaign every Sunday to raise funds. Growing out of this campaign there arose a cry for a national Jewish organization to represent Canada's Jews on all levels and this eventually led to the formation of a local committee for a Canadian Jewish Congress. In 1919 Morris Goldstick was chairman of the Canadian Jewish Congress in Ontario and with three other members of his family went to Montreal to attend the historic constituent assembly of the CJC in March of that year.

Morris Goldstick was a founder of the B'nai Zion Society and all his life was an active officer of the Zionist Organization of Canada, holding many vital posts in the agency. At one time he was also closely identified with the Labour Zionist movement.

In the 1930's while continuing his business activity (he was in the wrecking trade) he undertook the editorship of a Yiddish weekly called "Kanada Nayes." This was a weekend supplement to readers and subscribers of the New York Jewish dailies. He kept this up until a few years ago.

Morris Goldstick was a rarity in Jewish communal life—he indulged in no personal rancour or polemics; kindly and modest by nature, he let his personality guide him in his editorial and communal activities.

A brother, Dr. Isadore Goldstick, of London, Ontario, is a distinguished pedagogue, now a professor at the University of Western Ontario. A sister, Mrs. Dorothy Dworkin, is also well known in the community.

SOCIAL STUDIES IN LITERATURE

Moishe Menachovsky, Toronto pedagogue, has had a study published on "Delinquent Children as Portrayed in Yiddish Literature". It appeared in a publication in Uruguay. Menachovsky's next study will be on mixed marriage in Yiddish literature.

Menachovsky, who has lived in Toronto for about 30 years, has an interesting background. After World War I in Poland he was an alderman in the city council of Brest-Litovsk (known as "Brisk" to its Jewish inhabitants). Founder and former principal of the Borochov School, he is one of the ideologues of the Left Poalei Zion movement. A book of his on the theories of Baer Borochov was recently published.

A son-in-law, Victor Feldbrill, is conductor of the Winnipeg Symphony Orchestra.

RYERSON PRESS PUBLISHES JEWISH NOVEL

Ryerson Press of Toronto has published a book by B. J. Ginsburg entitled "Generation Cometh, Generation Passeth". It is a novel dealing with Jewish life in Eastern Europe and its cycles of change and development.

An interesting point in this respect is that Ryerson Press is the publishing arm of the United Church of Canada.

The author, Benjamin Ginsburg, is a native of Russia and matriculated in Kiev before coming to Canada. He served in the Medical Corps in World War I and is a Winnipeg resident.

Mike Todd

(Continued from Page Three)

THE REAL MIKADO

"As the Mikado," John Mason Brown wrote, "Bill Robinson is the most articulate man of our time. Bojangles is more than mortal. He is a titan, not of literature but with his feet, a superb master."

Robinson shook his head. "I ain't been so happy since I been colored," he sighed.

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(In the fourth article of this series, appearing next week, Mike Todd jousts with Billy Rose and unseats the boy-sized Belasco.)

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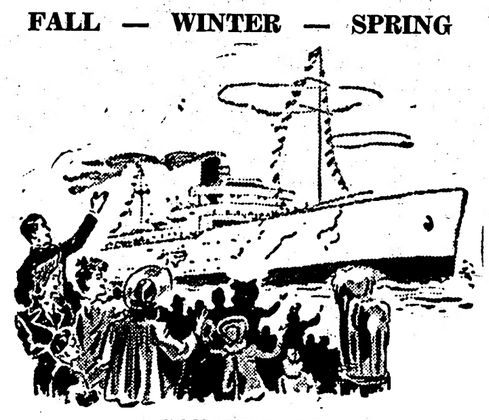

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Parties Worried

(Continued From Page 3)

seemed to support the prediction of Democrats that Jews of lower income were "safe" and that the heavily Jewish lower-income districts of Brooklyn and the Bronx would vote 70 to 80 per cent Democratic, as they usually did.

A Democratic party worker, after taking this correspondent into the kitchen to be out of earshot of others in his home, predicted that Mr. Kennedy would lose "10 to 15 per cent of the Jewish vote that normally goes Democratic."

Several officials of Jewish communal organizations agreed privately that Mr. Kennedy might lose some Jewish votes but their estimates were lower, ranging downward from 10 per cent to nine-tenths of 1 per cent.

JAVITS OFFERS VIEWS

In Washington, Mr. Javits asserted that Jews tended to vote for liberal candidates and that Mr. Nixon, since the convention had aroused "a greater interest"—meaning greater than there use to be.

But another Republican politician of the Jewish faith said he was unable to discern any major Jewish swing to Mr. Nixon. He said he could not recall a campaign in which Jewish sentiment was "so confused and uncommitted."

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On the new campus of the Hebrew University in Jerusalem, Israel, Arthur Minden, Q.C., Chairman of the Toronto Chapter of the Canadian Friends of the Hebrew University shows Mrs. Minden and their daughter the new School of Law Building, a project of the Canadian Friends.

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JEWISH SCHOLARSHIP WINNERS FOR 1960

Among the 413 graduates from Grade 13 in 1960 who qualify as Ontario Scholars are the following Jewish high-school students from Toronto Secondary Schools. These students are successful applicants for the $400 Ontario Scholarships based on a proficiency rating of at least 80% in the best of eight papers. Congratulations to Forest Hill graduates Paul. H. Breslin, Michael L. Frimer, Sheldon Fruitman, Howard E. Gorman, Norma B. Landau, Michael Landauer, Cecile Levine, Ephry N. Merkur, Arthur C. Pape, Bernard C. Sherman, Lewis C. Solmon, Joel D. Ulster. Winners at Northview Heights C. I. include Larry Feldman, Howard Jacobs, Earl P. Saltzman, Marlene A. Silverberg; Jarvis C. I., Zelda F. Aronovitch, North Toronto C.I., Stephen E. Fienberg, Virginia A. Margolius. Oakwood C. I., M. Sharon Bernstein, Sheri L. Craig. Vaughan Road C. I., Charles Pachter.

TORONTO YOUTH TO A.Z.A. INTERNATIONAL EXECUTIVE

Sheldon Zimmerman, a University of Toronto freshman was recently elected to the position of international secretary of Aleph Zadik Aleph, teenage boys' division of B'nai Brith, at the convention held at Starlight, Pa., A.Z.A. has a membership of more than 16,000 throughout Canada and the U.S. Jerome Diamond from Memphis Tenn. was elected international President.

BETH TZEDEC BROTHERHOOD GOLF AWARD

At the recent Banquet following the Beth Tzedec Men's Club Second Annual Golf Tournament, winner of the Annual Trophy for Low Net was Dr. Wilfred Salzman. Other award winners were Norman Rogul, Marvin Wagman, Dr. Percy Singer, Syd Sugarman, Jack Koven and Dr. Marvin Lester. Cantor Joseph Cooper received an award as "Best Non Golfer."

RABBI KAPLAN HONOURED; IS LEAVING SARNIA

Sarnia, Ont. (CJN) — Rabbi Philip Kaplan is leaving his post as Rabbi of the Ahavas Isaac Synagogue in Sarnia, after almost seven years of spiritual leadership. He is returning to the United States to accept a pulpit in Connecticut. The Sarnia Ministerial Association honored Rabbi Kaplan with a reception on Tuesday evening, August 30, — its only Jewish member.

The entire Jewish community of Sarnia gathered in the Synagogue on Thursday evening, September 1 to bid farewell to Rabbi and Mrs. Kaplan. Representatives of the Congregation, the Sisterhood, Hadassah, and the B'nai Brith extended best wishes for success in his new community. Presentations were made by Mr. E. M. Shapiro and Mr. David Zierler on behalf of these organizations. Rabbi and Mrs. Kaplan responded and expressed their gratitude for the honour.

An editorial appeared in the local paper paying tribute to Rabbi Kaplan. Letters from the Mayor of Sarnia and from the leaders of various organizations paying tribute to Rabbi Kaplan's work within the community were read of the farewell meeting.

WINE MERCHANT LECTURES ON LOCAL ANTIQUITIES

Philip Torno, dapper Toronto businessman (he is in the wine trade), is among those delivering a special series of lectures this coming winter on "Preserving Ontario's History" for the University of Toronto's Extension Department. Mr. Torno's subject is "The Continuing Past: A Community Museum". Mr. Torno, who commutes between Toronto and Jordan, Ontario, will deal with the efforts made in this Niagara Peninsula settlement to conserve its historical memorabilia. Mr. Torno is also a member of the Toronto Historical Society.

MAE BRITT CONVERTED

The well-known British actress Mae Britt has converted to Judaism after the announcement that she and Mr. Sammy Davis Jr., are going to be married. Mr. Davis who was formerly engaged to a Toronto girl adopted the Jewish faith about two years ago.

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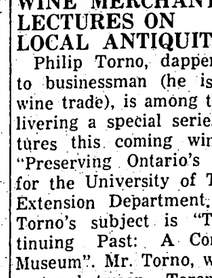

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